

Rs. 1-8., a year.

September 1898.

3 as., a copy.

उत्तिष्ठत जाग्रत शत्रु वरान्निवोधत ।

Arise ! awake ! and stop not till the goal is reached !

Katha. Upa. I. iii. IV.

Prabuddha

Bharata

or

AWAKENED INDIA.

Vol. III.

No 2,

Interview with Swami Vivekananda.

The Outlook of Indian Monism..... Swami Saradananda.

Islam: A Mighty Testimony to Vedantism..... 'Mohomedanand,'

Keep the Truth and Truth Will Keep You..... Stage IV.

Editorial Section:

Our me,—The Builder.—The Sources of strength—Review,



ALMORA, N. W. P.

SWAMI VIVEKANANDA'S LECTURES.

	B. A. P.
Gnana Yoga	... 2 8 0
Gnana Yoga, Single Lectures, each	... 0 2 6
Except Cosmos and Vedanta, each	... 0 4 0
Hinduism (Comprising (1) the Lecture in the Parliament of Religions, (2) the reply to the Madras address and (3) the Lahore Lecture on the ' Common Bases of Hinduism ')	... 0 5 0
Bhakti or Devotion	... 0 2 0
Atman	... 0 2 0
Raja Yoga (cheap edition)	... 1 4 0
Colombo to Almora (cloth)	... 2 0 0
Six Madras Lectures (included in Colombo to Almora)	... 0 8 0
Karma Yoga	... 1 0 0
Bhakti Yoga (Cloth)	... 1 8 0
Real and Apparent Man	... 0 2 6
Deussen's System des Vedanta	... 0 2 0
Translation of Bhagavat Gita with Sankara's Commentary in English, by A. Mahadeva Sastry B. A.	... 3 0 0
Sayings of Paramahansa Ramakrishna (reprinted from the Brahmavadin)	... 0 8 6
Life of Ramakrishna Paramahansa by Mozumdar	... 0 1 0
Prabuddha Bharatta Vol. II.	... 2 0 0

Apply to the Manager, Old Awakened India Office, Mylapore, Madras.

SWAMI VIVEKANANDA'S LECTURES.

In the Parliament of Religions (cloth)....0 10 0
Reply to Calcutta address; Vedanta ; Sri Ramakrishna Deva ; Maya ; Ideal of a Universal Religion; Floral Hall lecture (in one volume) ...0 8 0

Lectures in the Parliament of Religions. At Hartford; At Brooklyn; Is the Soul Immortal ? Reincarnation; Ideal of a Universal Religion; Reply to the Address of the Raja of Khetri; Reply to the Madras address; the Song of the Sanyasin (in one volume) 0 10 0

A copy of the life of Sri Ramakrishna by Mr. Mozumdar, containing notices of Profs Tawney and Max Muller together with a portrait of the Swamiji to be presented with each set of the above books.

Apply to S. C. Mitra, 40 Nayan Chand Dutt's Lane, Calcutta.

PRABUDDHA BHARATA.

ANNUAL SUBSCRIPTION INCLUDING POSTAGE.

For India and Burma Re.	1-8-0
For Ceylon Re.	1-12-0
For Mauritius Rs.	2-0-0

For Foreign Countries, i. e., those not served by the Indian Post,—4s.

No order will be registered unless accompanied with remittance of the full subscription for a year, or accompanied with direction to collect the same by sending all the back issues of the current volume per V. P. P.

The year commences in August. Persons becoming subscribers in the course of the year will be supplied with all the back issues.

All communications literary and otherwise are to be addressed to the Manager, Prabuddha Bharata, Almora, N. W. P.

Subscribers are particularly requested to write the name and address LEGIBLY and clearly, and to quote the REGISTER NUMBER found on the wrapper to facilitate reference.

PRABUDDHA BHARATA

Vol. III.

SEPTEMBER, 1898.

No. 2.

INTERVIEW WITH SWAMI VIVEKANANDA

In an interview which a representative of "Prabuddha Bharata" had recently with Swami Vivekananda, that great teacher was asked: "What do you consider the distinguishing feature of your movement, Swamiji ?

"Aggression" said the Swami promptly, "aggression in a religious sense only. Other sects and parties have carried spirituality all over India, but since the days of Buddha we have been the first to break bounds and try to flood the world with missionary zeal."

"And what do you consider to be the function of your movement as regards India ? "

"To find the common bases of Hinduism and awaken the national consciousness to them. At present there are three parties in India included under the term 'Hindu'—the orthodox ; the reforming sects of the Mahomedan period ; and the reforming sects of the present time. Hindus from north to south are only agreed on one point,—viz., on not eating beef."

"Not in a common love for the Vedas" ?

"Certainly not. That is just what we want to reawaken. India has not yet assimilated the work of Buddha. She is hypnotised by his voice, not made alive by it."

"In what way do you see this importance of Buddhism in India to-day?"?

"It is obvious and overwhelming. You see India never loses any thing; only she takes time to turn every thing into bone and muscle. Buddha dealt a blow at animal sacrifice from which she has never recovered; and Buddha said, 'Kill no cows', and cow-killing is an impossibility with us."

"With which of the three parties you name do you identify yourself, Swamiji?"

"With all of them. We are the orthodox Hindus," said the Swami, "but," he added suddenly with great earnestness and emphasis, "we refuse entirely to identify ourselves with 'Don't-touchism.' That is not Hinduism: it is in none of our books: it is an unorthodox superstition which has interfered with national efficiency all along the line."

"Then what you really desire is national efficiency?"

"Certainly. Can you adduce any reason why India should lie in the ebb-tide of the Aryan nations? Is she inferior in intellect? Is she inferior in dexterity? Can you look at her art, at her mathematics, at her philosophy, and answer 'yes'? All that is needed is that she should de-hypnotize herself and wake up from her age-long sleep to take her true rank in the hierarchy of nations."

"But India has always had her deep inner life. Are you not afraid, Swamiji, that in attempting to make her active you may take from her, her one great treasure?"

"Not at all. The history of the past has gone to develop the inner life of India and the activity (i. e. the outer life) of the West. Hitherto these have been divergent. The time has now

come for them to unite. Ramakrishna Paramhansa was alive to the depths of his being, yet on the outer plane who was more active? That is the secret. Let your life be as deep as the ocean, but let it also be as wide as the sky."

"It is a curious thing," continued the Swami, "that the inner life is often most profoundly developed where the outer conditions are most cramping and limiting. But this is an accidental—not an essential association, and if we set ourselves right here in India, the world will be 'rightened.' For are we not all one?"

"Your last remarks, Swami, raise another question. In what sense is Sri Ramakrishna a part of this awakened Hinduism?"

"That is not for me to determine," said the Swami. "I have never preached personalities. My own life is guided by the enthusiasm of this great soul; but others will decide for themselves how far they share in this attitude. Inspiration is not filtered out to the world through one channel, however great. Each generation should be inspired afresh. Are we not all God?"

"Thank you. I have only one question more to ask you. You have defined the attitude and function of your movement with regard to your own people. Could you in the same way characterize your methods of action as a whole?"

"Our method," said the Swami, "is very easily described. It simply consists in reasserting the national life. Buddha preached *renunciation*. India heard, and yet in six centuries she reached her greatest height. The secret lies there. The national ideals of India are RENUNCIATION and SERVICE. Intensify her in those channels and the rest will take care of itself. The banner of the spiritual cannot be raised too high in this country. In it alone is salvation."

THE OUTLOOK OF INDIAN MONISM

(Continued from page 10)

Pessimism having thus given an aberrant vision of the world and human existence, came forth the doctrine of suppression of the powers, that lead man towards this life and its ill-afforded happiness. 'Kill the flesh by all means,' 'death to the old man, who casts a longing look to this side of existence,' 'the body is a festering mass of corruption, turn thou away from it,' all these ideas became the motive power of religion. Different means of torturing the body by starvation and decimation, came to light and were regarded as so many means of salvation. Alas ! for human ignorance. Little did man dream that though the body should not be allowed to master the mind and the Self, yet it is the only instrument in his hands to attain to higher enlightenment, and should therefore be taken care of to a certain extent. Can an ill-fed and half-starved individual or nation, whose whole energy is being spent in this dire struggle for existence, attain to any higher light or have the leisure to struggle for it? When did India reach the highest pinnacle of religion ? When did she give birth to the Vedic sages, whose visions far transcended the limits of the senses, to Vyasa and Krishna and Buddha and Sankara, to heroes, whose achievements in the social, moral and political fields are never to die? When the resources of the country, were full to the brim; when half and more than half of her children were not living a half-starved existence; when the horrible ravages of famine and pestilence, did not sweep away millions, every five or seven years. Develop the resources of the country, devise better sanitary conditions by attending to the laws of health and application of science to daily life, let the people have good food and clothing and leisure to think about higher things and you will find that India will still produce geniuses, as of old and achieve higher ends in every field. Else theories about God and creation and hell-fire and damnation will not help much.

Religion sounded a different note altogether in the hands of Sri Krishna and the yogis, who boldly asserted that not killing the flesh but controlling and keeping it within proper bounds, will help man to realise

the highest end and that such was the meaning of the Vedas. "Control the activities of the senses from going into lower channels, waste not your energies by unnecessary privations but regulate your food, your sleep and every other affair of life and be pure in thought, word and deed," thus say the *Gitá* and *Patanjali* in loud tone. But the death knell of pessimism was sounded by the discovery of progress through evolution by *Kapila*. It was weak at first and was a mere theory, but it has been slowly but surely gathering strength and gaining ground, till modern science came to its help and support with all the panoplies of the objective methods of proof. The wonderful discovery that force and matter are both indestructible, that both of these on examination afford infinite suggestions of their being the modifications of one common substance, that the sum total of energy in the universe, is always the same whether it remains in the kinetic or potential form and that different forces are correlated and interchangeable and that nature is uniform throughout her work and always working with the same materials in the same way in the different planes of existence, the physical, the mental and the spiritual—have helped us understand and express that old doctrine of *Kapila* better and with added power and given a new stimulus to religion all over the world. Many a religion had to change their tone, in adapting themselves to this new light of science and reason and many are lagging behind with faltering steps, unable to adapt and assimilate the innovations. Had we ever to do that? Had we ever to give up the one cardinal principle of the religion of the Vedas, the *dharma*, that has been founded on the rock of evolution? Thanks to the sages of old, though a little mortar here or cement there might have fallen down under the bombardment of science, the frame work of the hallowed structure, proved strong enough to bear the brunt of the fight, and it required but little effort and concession to make peace and co-operate with the enemy. True science again is never an enemy to true religion; its wars in all ages, have been with ignorance and superstition and bigotry. Had we but listened to the mandates of the scripture and carried *Vedanta* into every phase of Indian life, had we but carried it into our hearth and home, into the field and study and business places, in our dealings in social, political and every day affairs of life, and not confined the blessings of it, to be gathered only by a chosen few, who gave up the world, our social fabric, would never have sunk down under a mass of superstition and

corruption" and would not have suffered such mutilation by the rapid advance of materialistic thought. What we want most now is to permeate all the different strata of our society with the eternal principles of life and conduct as laid down in the Vedanta and the Upanishads; to see that the workers in every field should have the Vedanta to fall back upon and come out thoroughly invigorated and imbued with a strong faith in themselves and in God. ' Believe, oh man ! that you have infinite power within thee. You are the creator of your own destiny. Arise and assert yourself '—let this be the keynote of all the preachers of the country. The down-trodden and ignorant masses once assured of this will stand up like men again and the shackles of all the new-fangled and ill-begotten ideas, which have crept into society in the name of the Vedas and religion, will break down and fall to pieces, that very moment. Thus alone will the progress of the country be secured and the barriers, that have been hindering the coming in of the light, though beating a retreat before it slowly but surely, will vanish as mist before the rising sun. Is there no future possibility of that religion, which has been teaching the homogeneity of the universe from the earliest dawn of history, infinite progress of each unit in it through evolution functioning in all planes of being placing the motive power of it in the Self within ? Can there be no vitality in the scripture that teaches the soul as beyond all creed, color and sex and that highest enlightenment might be gained by all alike ? Turn to the pages of the Vedas and you will find that revelation and vision transcending the senses, have come both to men and women alike. Be strong, say the Vedas, depend upon your innate strength, let neither happiness nor misery turn you away from the pursuit of the highest ideal, take the changes that life brings every moment easily, knowing that you have brought them upon yourself and note that you have the power of changing them again; and above all move in co-operation with nature, within and without, knowing that the God within you is ever giving powerful support. Thus alone can man transmute all his energies to highest ends and develop his present limited consciousness to the unlimited supra-conscious existence !

SARADANANDA.

* * *

He who procrastinates is an infidel. God has no duty for tomorrow. ,

I S L A M:
A MIGHTY TESTIMONY TO VEDANTISM.

In dealing with the subject of "Islam: as a mighty testimony to Vedantism," the writer ought to give a detail of the teachings of the two schools and then trace the similarities, the one bears to the other. It would, however, be quite unnecessary for the readers of the "Awakened India," to have to be told the principles of the Vedanta and the writer might therefore advantageously dispense with this branch of his task and confine himself chiefly to giving the rudimentary teachings of Islam. If it can be shown that a system inaugurated some 1400 years ago bears strong similarity to the one which has rightly been called the most ancient and possibly is *the ancient* system, it will be conclusively proved that the newer system is *for* and not *against* the older system. This also can be taken as sufficient proof that the newer system is also a true system and since it has been admitted on all hands that the newer system has not been influenced in the least by the older one, the professors of the newer system can be proud of and glory in standing after the lapse of centuries and perhaps ages, a witness to the real Truth promulgating system which can truly be called the "only begotten" of Brahman itself. So much for the preface.

"He who exists is one, sages call it variously," might for the purposes of this article be taken as the starting point. In Islam it is very plainly said "Qul ho walla ho Ahad," which is neither less nor more than the precept "He who exists is one." The very first article of Islamic faith is "La elaha illalla" viz: "there is none but one." The whole mansion of Islam is built upon this foundation, the truest and the most concrete conception, nay feeling, of oneness. The following questions and answers, will, it is hoped, give the dear reader a clear idea of what Islam teaches or in other words how it corroborates the Vedantic teaching of oneness and harmony.

PART I.

"DUAL" SYSTEM.

(1) What is the meaning of the word "Islam" ?

It is an Arabic word meaning "bowing," "submission," "resignation," viz: dying in, in order to remain on, viz: to "be," being absolutely free from all attributes and opposites.

(2) What is one, who professes Islam, required to believe in order to attain this highest state of "being" ?

"Ye-mi noona bil ghaib"—believing in the "Unseen"

(3) Where is that Unseen ?

"Wa fee anfosekum"—In yourself.

(4) What is that Unseen ?

"Alla ho Noorus Sama-wati, wal ard". He is the Light of heavens and earths, Light of every thing,—Light, though not comprehensible by reason. "Sub hana hoo wa ta ala anma yase foon"—He is beyond, (unbound) what could be said about him?

(5) Can that "Unseen" be realised by mortal man, reflected or represented by him ?

Yes—"In ney Ja eloka-fil ard-i-Khalifa"—O man ? We are making thee a representative.

(6) Who will realize it and by what means ?

"Wallazeena Ja hadoo feena, la nahdiyan—na hum subulana."

Those who *try in us most assuredly* do we show them our path—viz: those who work for the Light, Light shines *out* on them.

(7) How to try ?

"A tee 'ulla ha, wa atee urrasoola, wa olil amr-i- minknm" Submit to what (Allah) the Light commands and (Rasool: prophet) the fully enlightened commands and (olil amr) the Guru, Spiritual Guide—(Commander of the Order of Soul or Spirit) commands.

7. (a) And what is Soul or Spirit ?

"Qul-ir Ru ho min Amri-rabbi"—Soul or Spirit is the *order* or *reason* of God, and God is Light of heavens and earths, therefore the Soul or Spirit is the reason or order of the Light of heavens and earths, viz, Reason of Light, i. e., essence, substance or *some thing quite indescribable of Light*, which latter is also indescribable, therefore it is the "indescribable"

of the "indescribable".

(8) What does the Allah or Light command ?

1. Wa ma Khalaqtul-Jinna, wal insa, illa li ya budoon (~~au~~ Ya' ri foon) —All are to "know"—to "realize".

2. " Wa yo Keemoona ssala ta, wa mimma razaqna hum Yunfiqoon." Establish prayer—viz., have secret council with Light, "Ka anna Ka taraho ", as if thou art face to face with him and give away from what is given unto you, i. e., equalize comforts, or establish equality, universal brotherhood.

8 (a). Why prayer ?

" In nas Salata tanha anil fahsha-i-walmunkar " Prayer keeps away, (out of doors) alien principles, and preserves purity and purity alone. —(*To be continued.*)

MOHOMEDANAND.

* * *

Whether we call it Vedantism or any ism, the truth is that Advaitism is the last word of religion and thought and the only position from which one can look upon all religions and sects with love. We believe it is the religion of the future enlightened humanity. The Hindus may get the credit of arriving at it earlier than other races, they being an older race than either the Hebrew or the Arab; yet practical Advaitism, which looks upon and behaves to all mankind as one's own soul, is yet to be developed among the Hindus universally.

On the other hand our experience is that if ever the followers of any religion approached to this equality in an appreciable degree in the plane of practical work-a-day life,—it may be, quite unconscious generally of the deeper meaning and the underlying principle of such conduct, which the Hindus as a rule, so clearly perceive—it is those of Islam and Islam alone,

Therefore we are firmly persuaded that without the help of practical Islam, theories of Vedantism however fine and wonderful they may be, are entirely valueless to the vast mass of mankind. We want to lead mankind to the place where there is neither the Vedas nor the Bible, nor the Koran. Mankind ought to be taught that religions are but the varied expressions of THE RELIGION, which is oneness. so that each may choose the path that suits him best.

For our own motherland a junction of the two great systems, Hinduism and Islam,—Vedanta brain and Islam body—is the only hope.

KEEP THE TRUTH AND TRUTH WILL KEEP YOU.

In times of yore there lived a king in a certain country of this mother-land of ours—India. He was not a great king in consideration of temporal things, but he was in possession of those noble ethical virtues which constitute men really great; and among other virtues he was especially famous for his love of truth.

I am speaking of the time when truth was an object of love with the majority of men more or less. I think that there is a time for every thing; that there are seasons not only for heat and cold, rain and spring, but also for such things as truth, benevolence, piety, wealth and so on.

We are now living in an age or season which may be called the age of wealth. Nowadays wealth is considered to be the first power and therefore valued most by almost all men. In days gone by there were times for other things too. The time of Manu for instance was the age for education. For in Manu we find:

विस्त वस्तु वयः कर्म विद्या भवति पञ्चमी प्रतानि मन्य स्यान्नामि
गरीयो यद् यदुत्तरं ।

Wealth, friendship, age, deeds and education, these are the five objects of honor, the succeeding ones (in the progression) being greater than the preceding,—that is, education is the first thing to be honored, then come good actions, then age, then friendship and wealth comes last. But alas ! for these days. Now is the time for wealth. For in these days we see

यस्यस्ति विस्त स नरः कुलीनः स एव वर्षा स च दृश्यनीयः स एडितः
स शुत्रान् गुणाङ्गा स त्रि गुणा काचनप्राश्रयन्ती ।

He is of noble birth who has wealth, he is the spokesman in an assembly of men, he is good looking, he is learned, he is educated, he is the appraiser of things, in short all the virtues reside in wealth. But it was not so in the days of our king. Then truth had the highest place in the estimation of men and most men would sacrifice every thing to keep their

words and would cheerfully abide by truth without caring much for the consequences.

It is in the nature of things whether good or bad that they never come alone but always in train. It is said and we actually find it to our bitter experience that misfortune never comes alone, and likewise do we see that good fortune too never comes alone but brings with it many things good and desirable. So our king's reign was blessed not only with truthfulness but there were kindness, charity, sympathy and many other excellent qualities to be seen in abundance throughout the length and breadth of his dominion. The people were most happy with the rule and loved the king as their kind father. The king on the other hand felt it always to be his supreme duty to make his subjects happy by promoting their condition in every way to the best of his power. It was a firm conviction of his that the prosperity of a country depended much upon its commerce and to reduce that idea into practice he set up a mart in his land where persons from different countries might assemble with their commodities for sale and purchase the produce of his country on their way back. In order to make it a complete success he issued a proclamation to the effect that whoever should come in the mart for the purpose of trade would have his full sympathy and support, that he would be exempted from all sorts of duties for one year and that no one would have to go away disappointed, as the king himself guaranteed to purchase all the goods left unsold after the lapse of a certain fixed period of time. This encouragement and patronage from Royalty itself succeeded in bringing about the desired result; for dealers in all sorts of things poured in from far and near and developed the resources of the country to a great extent within a very short time.

The king true to his words did all that he could for the convenience and comfort of the merchants who came to his mart and engaged especial agents to carefully enquire if there were any articles left unsold in the mart, so that they might be purchased by the State according to the promise made in the proclamation. The good king sometimes would

come personally in the mart to see how things progressed or to introduce any improvement that suggested itself to him, which was of course not a little encouragement to all concerned.

In this way while everything went on smoothly and well, one day the attention of the officer in charge of the mart, was drawn by a man who was very much vexed, as he had not been able to dispose of an article during the appointed time. "O Sir!" he said to the officer, "I have an idol made of cow-dung left. It is the image of Alakshmi, the goddess of misfortune and I can not sell it at a price less than five hundred rupees as I shall have to perform a very useful work which requires that sum. I have been waiting here so long but no one even looked at me for a second time after he once heard me. Now as the time is over, with the permission of the king I want to go somewhere else, so please send a message to him." The officer who had been looking at the man all this time with mingled suspicion and surprise was at his wits end what to say but thought it right to bring this singular matter to the notice of the king through a messenger. The messenger did not go very far when he chanced to meet the Raja on his way to the mart. The king heard every thing from the man and naturally became curious to see the thing with his own eyes and hastened to the spot and found the report to be literally true. Nevertheless, he took the circumstance as a test for him and immediately ordered the treasurer to pay off the amount demanded. But the troubles did not end here, for the man would not accept the money and was ready to go away with his idol unless the king condescended to take it with his own hands and promise to place it in one of his own apartments. Of course it was a very unreasonable demand on the part of the trader and no one would have cared for it but our Raja who was a little too sensitive, fearing lest he should fail in his promise if the man went away disappointed, agreed to his proposal and taking the image of Alakshmi in his arms entered the palace to put it within and the man happy in getting his wish took the money and departed.—(*To be continued*)

EDITORIAL SECTION.

OUR ME.

In one of his celebrated sonnets, Sankara says, ' I am not the body, what are birth and death to me ?—I am not the senses what are hunger and thirst to me ?—I am not the mind what are bondage and salvation to me ' ? I am the living consciousness and the body is only a garment that I take or put away as I please. The proof of this fact is not so easy, that the man who runs may demonstrate it to himself; like every thing else it requires some training to know. But the very first step for practice, intellectual satisfaction, we venture to think, might be derived from the following considerations. I am something higher than the body because I can move and control it any way I choose. Remember gymnastic performances. Secondly, I am something higher than the senses. For I can do a thing against the desire of a sense—even when it is most rampant, when its longing for gratification, is exceedingly intense, and the object is before it—I order it to stop when on the point of taking hold of the object and assert my strength over it. Thirdly, I am something higher and stronger than the mind. No doubt I control the body and the senses with the mind, but there is still something above mind by which it is controlled. For while practising concentration, I find the mind running away from the object to which I strive to keep it applied. I find it ' tossed ' to quote Arjuna's words, ' like a boat by a storm in the sea. ' But even amidst this violent agitation I discern a strong hand which slowly but surely, brings it back to the object which it commands the mind to fix itself upon. This is the ' I , ' only the pure and simple feeling of I-ness, for all other feelings fall within the sphere of the mind and this does not. The whole mind changes completely many times in a life-time, but the feeling of ' I-ness ' pure and simple never does. Never in the experience of any individual has

it been found that the feeling of 'I-ness' undergoes any modification. It is never more or less vivid but always the same. In deep sleep and other states of outward unconsciousness, occasional flashes of memory prove beyond the shade of a doubt the existence of 'I-ness' as a constant quantity. It is the substance, the subject of the feeling of 'I-ness' that is the aim and end of all life to realize. The processes of evolution and involution cease to affect him and him only, who can settle himself permanently in this his normal state of being, beyond the influence of the body and the senses and beyond the affection of the ever-changing mind.

THE BUILDER.

In going through an account of Prof. Agassiz's laboratory by Mr. Ingersoll we came across the following:—

"The flounder, as everybody knows, is an ill-looking, dark-coloured, flat fish, which creeps close along the bottom, and frequents for the most part banks of mud, from which it is almost indistinguishable. Occasionally the flounder occurs in sandy districts, in which case it is of a yellowish tinge, though not otherwise different from its black neighbour of the mud. Taking young flounders, Mr. Agassiz experimented upon their power of changing colour. Placing them upon the blackish tiles, they quickly turned mud-colour; moved thence to the 'sand' tiles, only a few moments elapsed before their leaden skins had paled to dull yellowish white; transferred to the mimic 'sea-weed,' in less than five minutes a greenish hue overspread their skins, which would have served well in their native element to keep them unobserved against a mass of algae. As the flounders grew older, the rapidity and facility with which these changes were effected lessened, and perhaps they would altogether cease in aged individuals who had never practised as turn-coats; but the readiness with which the youngsters altered their complexions to suit their circumstances, as shown by experiments in this laboratory, would give them high rank in partisan politics."

This reminds us of the famous picture of the Roman Catholic

Saint on whom the nail marks of the crucified Christ became visible when he meditated. There is also a still more suggestive picture of an ascetic in course of transformation through meditation into Sri Krishna-form. The rest of his body had become turned into the deep Sri Krishna blue,—the rest of the form and features had attained that indescribable Sri Krishna beauty, softness and grace,—while threefourths of the right hand alone showed the fibrous, bloodless and dried up Sanyasin !

It is thought, intense, one-pointed thought, which is the agent, the one mighty power that shapes and moulds matter into the particular organism by which it desires to manifest itself. The main pillar of the theory of Evolution, 'Natural Selection,' becomes understandable to us in the light of this principle alone. As for Metaphysics, it recognises no other.

किम्बदन्तीति सत्येष्य या मतिः सा गतिमन्वेत् ।

"The tradition is founded upon truth that thought is the maker of destiny."

The fact also, that young minds have more power upon their bodies than the old has its peculiar significance.

THE SOURCES OF STRENGTH.

The Christian Bible points out as sources of strength, (1) delight, as in: "The joy of the Lord is your strength"—Neh. VIII. 10; (2), quietness, as in: "Your strength is to sit still"—Is. xxx. 7; (3) certainty, as in: "In quietness and confidence is your strength"—Is. xxx. 15; and (4) experience, as in: "Thy strength is made perfect through weakness"—II. Cor. XII, 9. All these point to the

Vedantic teaching that man's strength lies in his belief that he is a spirit and his weakness proceeds from the conception that he is flesh.

[REVIEW.

An Introduction to an Exposition of the Philosophy of the Bhagavad Gita, By Chhaganlal G. Kaji, L. M. S., Medical Officer, Prince Victor Leper Asylum, Junagadh. 1898. Pages 35.

This is an interesting brochure stating the general principles of the Advaita Philosophy in a lucid manner. The beginner in the study of the Vedanta will be able to start with many definite and clear ideas about the subject after a perusal of these pages. The pamphlet is a good illustration of the supremely healthy tendency of modern times to bridge the supposititious gulf between physics and metaphysics by pointing out the metaphysical applications of physical relations.

Divine Religion and Philosophy. Compiled and translated into English by Pandit Jai Datt Sharma, China Khan, Almora. 1898. Pages 24. Price 2 annas.

This is a tiny little pamphlet consisting wholly of translations of some well chosen verses from the Hindu sacred books. Its usefulness as a book of reference would have probably been enhanced if the name and other details of the Shastra were given under each verse from which it is quoted.

* * *

'The people of Sunaparanta,' said the Teacher, 'are exceedingly violent; if they revile you, what will you do ?'

'I will make no reply,' said the disciple.

'And if they strike you ?'

'I will not strike in return.'

'And if they try to kill you ?'

'Death,' said the disciple, repeating the lessons of the Master, 'is no evil in itself. Many even desire it, to escape from the vanities of this life: but I shall take no steps either to hasten or delay the time of my departure.'—Hardy, Manual P. 259.

* * *

Doctrine is the honored tomb of a faith once living. Dogma is the dishonored tomb from which the sacred body has been stolen away, and laid, we know not where.